August 29
1940

# Millennial Star

Sea of Galilee

Vol. 102, No. 35 Thursday, August 29, 1940

# POETRY

## AS A NATION WE IMPLORE.

As a nation we implore,
Hear our prayers as we adore.
Lord on us Thy mercy pour.
While we kneel and pray.

Guard our troops in foreign lands
Help their courage long to stand.
Strengthen ev'ry British hand
While we kneel and pray.

Guard our sailors on the sea.
Help them whereso'er they be.
Give them faith and trust in Thee
While we kneel and pray.

Those now on the battle plain,
'Mid the wounded and the slain,
Give relief to all their pain
While we kneel and pray.

Comfort those whose anxious eyes
Cannot sleep till morn's sunrise,
Hear their prayers and heed their sighs
While we kneel and pray.

Comfort those whose sad eyes weep
For the dead—in peace they sleep.
God their souls will safely keep
While we kneel and pray.

Bless our country; give us peace,
From all anxious cares release,
Till at last all wars shall cease
While we kneel and pray.

Bless us all in every home,
Fighting in Thy strength alone,
God will watch and bless His own
While we kneel and pray.

—Mrs. Arthur Goodeve.

From the "Austral Star,"
Sydney, New South Wales.

**THOUGHT FOR THE WEEK:**

CONVERSATION: Great minds discuss ideas;
Average minds discuss events;
Small minds discuss people.

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

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*And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.*
*John 17: 3*

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THIS WEEK'S COVER

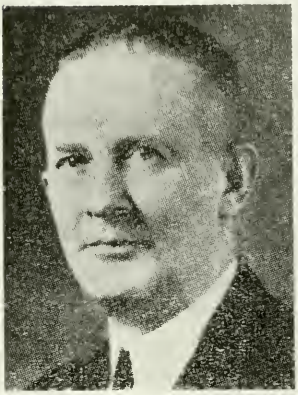
TRANQUILITY and peace is suggested by this picture of the Sea of Galilee. If this body of water could speak, what memories it could recall of the journeys of the Prince of Peace! Time passes very rapidly, relentlessly whirling us on and on. Just about a year ago this nation was plunged into this latest and greatest catastrophe that is upon us. It is a far cry from the Sea of Galilee and its remarkable associations to the British Isles. How much farther to that time when the Prince of Peace shall reign? "How long, O, Lord, how long?"

# Why Doesn't God Intervene ?

By Elder Sylvester Q. Cannon
Of the Council of the Twelve

CONFERENCE ADDRESS, 1940

HERE is the answer to a poignant question—a question that we are confronted with day after day.



Sylvester Q. Cannon

THE Prince of Peace came on earth in His mortal life nearly two thousand years ago, but due to the hatred and prejudices among men He was unable to carry out His peaceful desires fully and, as He Himself stated, He "came not to send peace on earth, but a sword." (Matt. 10: 34.) During the twenty centuries that have elapsed since His coming, there have been wars and rumours of wars prevailing largely, As His mortal ministry was about to be finished, He said to his disciples:

> These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation.

## QUOTATION FROM BRITISH THINKER

Recently, I noticed an article in the "Contemporary Review" written by a prominent British ecclesiast regarding the present war conditions, and discussing the question of universal peace. The statement is entitled, "Ruling and Overruling." I quote a few brief extracts therefrom as follows:

> The war raises again the grave problem of the relationship of God to the world, and of His activities in the affairs of men. Many are asking —Why did not God intervene to prevent this dread calamity, to spare mankind this tremendous ordeal? Is God inactive in His universe, and His very existence problematic? If not, what is the method in which His sovereignty is expressed, and what is the end it seeks to achieve? Surely, peace in its essential meaning demands catholicity, the commonwealth of mankind, and the community of a truly human fellowship. Is the structure of human society at present sufficiently strong and righteous to rear and sustain this weighty and glorious edifice? Obviously, it is not Should not the war, therefore, be regarded as, in part, the Divine judgment upon us? If so, mercy is at its heart."

## FREE AGENCY GIVEN TO MEN

As indicated by the writer of this article, many people raise the question as to why God did not intervene to prevent the great calamity that has come upon the earth and to spare mankind this tremendous ordeal. In my judgment the questions asked and the issues raised do not agree with the fundamental principles under which the Almighty operates, and by which He accomplishes His purpose. Men and women, who inhabit this earth, inherently enjoy the right of free agency, or the right of choice, in their actions. Though God does earnestly desire and strive for the acceptance of His purposes

by mankind, He will not exert compulsory means to bring to pass His designs. As the Lord declared to Cain when the latter was angered with his brother Abel:

If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee. (Writings of Moses.)

Every individual has the right of choice. And just as everyone has the right of free agency, so everyone will be held accountable for his or her choices. For all have the intelligence, and must render an account of their actions. This is clearly portrayed in the Pearl of Great Price, Writings of Moses, Chapter 4, Verses 1 to 4, as follows:

That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honour.

But, behold, my Beloved Son, which was my Beloved, and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

These statements make clear the fact that, because of the domination of men, in bringing about war, the Lord did not intervene, even though He has steadfastly sought to win mankind to peace and union and righteousness. As already stated, due to the agency of mankind to make their choices as to their ways of life, they will necessarily have to render an accounting of their acts in this life. As was revealed to the Apostle John, (Rev. 20: 12) regarding the accountability of all mankind for their acts:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

## JOY COMES THROUGH SERVING GOD

The relationship of God to the world, and His interest in the affairs of men, is greatly misunderstood by many of the people of the various nations. They conclude, apparently, that He is actuated by arbitrary or dictatorial attitudes, instead of being the embodiment of justice and righteousness, love and mercy, particularly toward those who seek to know and strive to do His will. He is love. He desires greatly the progress and happiness of mankind. He realizes that the greatest peace and joy come to men who seek to harmonize their wishes with His will: "Men are that they might have joy," and joy comes to those who undertake to keep His commandments. But, if mankind choose to follow the influence of the adversary, to be guided by domineering or dictatorial leaders, with the accompanying destructive results, they must take the unfortunate consequences.

## THE SOVEREIGNTY OF GOD

The question—"Is God inactive in His universe, and His very existence problematic? If not, what is the method in which His sovereignty is expressed, and what is the end it seeks to achieve?"—indicates a lack of faith in and understanding of the great personages who constitute the matchless governing and supreme power over all things, by whom all things were created, whether visible or invisible, whether in heaven, on earth, in the earth, under the earth or throughout the immensity of space. The work and the glory of God is to bring to pass the immortality and eternal life of man. Respecting the method in which His sovereignty is expressed and the end it seeks to achieve, the Lord has revealed the following:

Hearken, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and His will concerning you.

Yea, verily, I say, hear the word of Him, whose anger is kindled against the wicked and rebellious,

Who willeth to take even them whom He will take, and preserveth in life them whom He will preserve;

Who buildeth up at His own will and pleasure; and destroyeth when He pleases; and is able to cast the soul down to hell.

Behold, I, the Lord, utter my voice, and it shall be obeyed.

Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

The sovereignty of God, as expressed herein, is in perfect accord with all that God has revealed in the Scriptures on this subject:

In the revelations of the Apostle John (Rev. 4: 11) the Elders, representing the Church declare:

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

God's sovereignty is absolute, but the exaltation and happiness of His children are His glory. His absolutism is that of a loving Father who knows of no greater happiness than the promotion of the welfare of His family. How sovereignty in God can be exercised upon free agents may be difficult to explain, but the yielding of obedience fully does not interfere with free agency. There is no inconsistency in the doctrine of God's sovereignty and men's freedom.

## THE GOSPEL BRINGS PEACE

Peace on earth depends upon the harmonizing of men's hearts and the cultivation of good will, justice and righteousness. It involves the overcoming of selfishness, unfairness and mistrust among mankind. There have been many failures throughout the world in the endeavours to maintain peace. Yet the effort toward the increase of good will and kindliness is so much worthwhile and is of such great moment to the welfare of the human race that it justifies continuous effort in every direction. It is especially incumbent on the Latter-day Saints, who are disciples of the Prince of Peace, and are

(Continued on page 619)

# Added Upon

## A STORY

By Nephi Anderson

### PART THIRD—SECTION III.

THE Lord . . . will fulfil the desire of them that fear him; he will also hear their cry."—Psalms 156: 19

SOMETIMES Rachel went on what she called "excursions of exploration." Usually she went alone, for the habit of doing things of herself still clung to her. Frequently in the throngs of people with whom she mingled, she was accosted by someone who recognized her. Rachel did not remember faces easily, but (she was on one of her excursions) she knew this woman who touched her on the arm, and said:

"You are Sister Rachel, are you not?"

"Yes; and you—yes, I know you. I am glad to meet you. How are you? Has the Lord shown you,—has He satisfied you? You see I remember you well."

The woman showed her gladness at Rachel's recognition. "The Lord has shown me abundantly and graciously," she replied; "but come with me away from the crowd. I shall be pleased to tell you all about it." Rachel accompanied the woman, who led her out into some quieter streets, thence to a beautiful home under tall trees. Flowers bloomed and birds sang in the garden. The two women seated themselves by a playing fountain.

"I am glad you have not forgotten me. My name you may not remember—it is Sister Rose."

"Your face, dear sister, your beautiful face marked with that deep sorrow, no one could forget;" said Rachel, "but now the sorrow is gone, I see, and the beauty remains."

Sister Rose took the other's hand caressingly. "That day in the temple," she said, "I came there as a place of last resort. I was suffering, and had tried everything that I could think of to ease my troubled soul. I had prayed to God to give me some manifestation regarding my boy. I came to the temple to get a great favour, and I obtained a blessing. Instead of receiving some miraculous manifestation, you came to me and led me gently to a seat by ourselves. And there you talked to me. It was not so much what you said, but the spirit by which you said it that soothed and quieted and rested me. You repeated to me some verses, do you remember? I had you write them out and I committed them to memory."

"Do you remember them yet?"

"Listen:

> "Thou knowest, O my Father! Why should I
> Weary high heaven with restless prayers and tears!
> Thou knowest all! My heart's unuttered cry
> Hath soared beyond the stars and reached Thine ears."

"That day I went away comforted and strengthened. Do you recollect?"

"Yes; but what was your trouble? I do not remember that."

"My son, my only child, was taken so cruelly from me. He was the hope of my life, and when he answered the call to go on a mission to the islands of the sea, I let him go gladly, because it was on the Lord's business. Then some months later the news came that he had died. I was crazed with grief. I could not understand why the Lord would permit such a thing to take place. Was my boy not in His service? Why did not the Lord take care of His own?"

"And so you suffered, both because of your loss and because of your thoughts," said Rachel. "Poor sister,—but now?"

"He is with me now, and it has all been explained. We live in this house. Do you care to hear the story?"

"If you desire to tell it, yes."

"You seem so near and dear to me that I may tell it to you. My boy, while on his mission, was tempted. He has told me all about it—he was tempted sorely. He was in great danger, and so the Lord, to prevent him from falling into the mire of sin, permitted him to be taken away. They brought his lifeless body home to me, but his spirit went back to its Maker pure and unspotted from the sins of the world,—and thus I found him here, a big, fine-looking man as he was. You ought to see him."

"Mother," someone called from the direction of the house.

"That is he now," said the mother, rising.

"Mother, where are you? Oh!" the son exclaimed as he caught sight of the two women.

"David, this is Sister Rachel, whom I first met in earth-life in the temple. I think I have told you about her and what a comfort she was to me."

"I am very glad to know you," said he, as he clasped Rachel's hand. Then there was a pause which promised to become awkward, at which David said:

"Mother, I want to show you something in the garden. You know I have been experimenting with my roses. I believe I have obtained some wonderful colour effects. You'll come also?" he asked Rachel.

The three walked on together into the garden where David exhibited and explained his work. When, at length, Rachel said it was time she was going, the mother urged her to come again.

"I'm going along with Sister Rachel to her home, and to find out where she lives," explained David, as he stepped along, unbidden, by Rachel's side.

And so these two walked side by side for the first time. True love had awakened in two hearts. Through all the shifting scenes of earth-life, nothing like this had ever come to this man and this woman. Love had waited all this time. The power that draws kindred souls together is not limited to the few years of earth-life. While time lasts, God will provide

(Continued on page 618)

# Personal Testimony

By Brother Clifford Hartley

Liverpool District

I HAVE often wondered if I, personally, have ever placed my testimony in the scale and found its value. I think a testimony, to be 100 per cent. value, must have some sort of works behind it that make it alive and always vivid in the conscience of the owner. I was faced at one time with the fact that unless I worked regularly on the Sabbath day I would be forced to give my work up, and this naturally caused me some anxiety.

I therefore made it a matter of prayer and I came to the conclusion that if the Lord said His day was Holy, it was my place to keep it so as far as I possibly could. So I talked with my wife and we came to the conclusion that as long as I worked through the week we would be alright financially, so I stayed away on the following Sundays till the fourth Sunday, when I was detailed off to do a job that I had wanted to do for a long time and I was sorely tempted to break away from my resolve; but I kept to my original idea and stayed away again, with the result that I was discharged and found myself "signing on." The first effect of this was a certain mental fear that I had done wrong in "trying" the Lord, but as time wore on I found that I was enjoying a certain uplift in spirit and my physical state was improving and at the end of eleven weeks I obtained a position that I had wanted for a long time.

This position allowed me free evenings and free Sundays and therefore I was able to attend all the week night meetings and all Sabbath meetings with my family. I also found that my financial position improved and we paid our tithing and my wife and I found that the upkeep of a family numbering six children did not seem such a difficult problem as many people kept telling us it was. Indeed we found that through our observance of those laws of the Gospel as we understood them, we were able to show our neighbours that the Church and Gospel we believed in had something far beyond anything they could offer us in the way of advice.

I felt by now that I had indeed obtained a testimony that our Lord hears and answers our prayers, and in consequence I fell into the error of believing that everybody would see the same way that I did and do the same that I had done. The result does not need description, but I learnt another lesson through this, and that was that the Lord had given *me* a testimony, but not *all the world* through me.

The other members had to find their way to the joy that I had through their own personal efforts and desires, and not by my forceful persuasion, therefore I quickly learnt that my testimony was very valuable to me, but only valuable to those around me who were seeking to strengthen their faith through hearing the experiences of others. I may add that the proof of my testimony came this way because I have heard others

(Continued on page 618)

THURSDAY, AUGUST 29, 1940

EDITORIAL

# Common Consent.

THE following remarks were addressed to those gathered at the General Conference of the Church in April, by President J. Reuben Clark, Jr., preceding the presentation of the names of the General Authorities for the sustaining vote of the assembly.

It is published in response to many requests from members of the British Mission for some information on the law of Common Consent.

SPEAKING in terms of political science, in the Church the nominating power rests in a group, the General Authorities, but the sustaining or electing power rests in the body of the Church, which under no circumstances nominates officers, the function of the Church body being solely to sustain or to elect. In fact, the General Authority or other officer is proposed to the body of the Church for their sustaining vote.

Furthermore, the actual procedure for voting is normally by the uplifted hand of those present. No electioneering, no speech-making, no stating of objections, no proposing of candidates, no vocal demonstration of any kind is in order. Anyone seeking to do any of these things would not only be out of order as a matter of procedure, but would be likewise breaking the peace of the State by interrupting and disturbing a public assembly, would be subject to arrest as a disturber of the peace, and, if necessary, would have to be so dealt with as a matter of public order. This assembly might be called the "voting booth" of the Church.

It is obvious that only members of the Church are entitled to vote, and an excommunicant is not a member.

Anyone not desiring to sustain anyone proposed may not only indicate his dissent here but he may, if he wishes, present his objections to the proper authority of the Church, and will be given an appropriate hearing. This is the rule and order of the Church.

### CHURCH OFFICES NOT SOUGHT

The result of this system is that there has never been any politics in the Church. Church-men do not seek Church office.

The best evidence that a man is unfit for Church office is the fact that he wants it.

The principle behind the system is set forth in the fifth of the Articles of Faith—the equivalent of the creed of other churches. It reads:

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

## REVELATIONS REGARDING THE PRESIDENT OF THE CHURCH

That the matter may be better understood, it should be said that the President of the Church is "the Presiding High Priest over the High Priesthood of the Church."

The revealed rule on this is as follows:

Then comes the High Priesthood which is the greatest of all.

Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the Priesthood, and he shall be called President of the High Priesthood of the Church;

Or in other words, the Presiding High Priest over the High Priesthood of the Church. (Doctrine and Covenants 107: 64-66.)

Again:

The President of the Church . . . is *appointed* by revelation and *acknowledged* in his administration by the voice of the Church. (Doctrine and Covenants 102: 9.)

As to the duties and functions of the President of the Church, the revealed rule provides:

And again, the duty of the President of the office of the High Priesthood is to preside over the whole Church, and to be like unto Moses—

Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the Church. (Doctrine and Covenants 107: 91, 92.)

Other pertinent revealed rules regarding the presiding authority of the Church are:

Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a quorum of the Presidency of the Church. . . .

## RESPONSIBILITY IN VOTING

With this view of the rights, powers, and duties of the President of the High Priesthood of the Church, and also of the First Presidency, it is clear that the sustaining vote by the people is not, and is not to be regarded as, a mere matter of form, but on the contrary a matter of the last gravity. Every person is entitled to indicate whether or not he or she can sustain the officer proposed. While all the Church members vote and sustain the officer, yet the sustaining Priesthood power comes from the Priesthood itself. Your voting will result in the Church body's acknowledging the administration of the man appointed by revelation as the Presiding High Priest over the High Priesthood of the Church.

—J. Reuben Clark, Jr.

## ADDED UPON

(Continued from page 614)

sometime, somewhere, in which to give opportunity for every deserving soul. Here were two whose hearts beat as one; but one must needs have left mortality early in his course, while the other went on to the end alone. The reason for this was difficult to see by mortal eyes, but now—

"I'm coming again to see you," said David, as he prepared to depart. "I have so much to tell you; and you,—you have said very little. I must hear your story too."

"I have no story," said she. "My earth-life was very uneventful. I just seemed to be waiting—"

(To be continued)

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## PERSONAL TESTIMONY

(Continued from page 615.)

relate similar experiences and the result has been the same to them as to myself, and I have gained encouragement from the knowledge that the same laws are available for all and that my experience was not what the world would call coincidence.

May I say that I know beyond any doubt that the Church to which I belong is indeed that Church that will stand when all others are tottering because of their insecure foundations, that the power and Priesthood of our God is in this Church, that the gifts of old are in this Priesthood and that the power to save the souls of men is indeed ours. May I say that the surest way to obtain a testimony is to labour in this great work, to endeavour to save others with the knowledge we have and thus strengthen our testimony and our desires of service in the work of the Lord. Remember the verse that reads: "If ye love me ye will obey my commandments."

## 100 YEARS AGO

**From the "Star," August, 1840**

"LAY HANDS SUDDENLY ON NO MAN."—Paul

We would recommend the above to the notice of a certain preacher of the Gospel, (professedly so,) who seized one of the Priests in the Church of Jesus Christ of Latter-day Saints by the collar, a few days since, suddenly and in great anger, and shook him severely, because he would not pay a few shillings rent for a pew which he had never had, in a certain chapel not three miles from Manchester; and we would inform the preacher, that "the servant of the Lord should not strive, but be gentle unto all men; apt to teach, not given to anger, patient," and by so doing he will be much more likely to win souls to the truth, than by taking a man by the collar to shake money out of his pocket for the chapel rent which was never due.

# Important Notice !

## EVACUATION OF CHILDREN TO CANADA AND U.S.A.

DISTRICT and Branch Presidents are requested to IMMEDIATELY bring this notice to the attention of Church members and friends who have children between the ages of 5 and 15 years, and who wish to have them sent to Canada or to Amerca at once.

President A. E. Palmer of the Lethbridge Stake, Alberta, Canada, Chairman of the Regional Welfare Committee in connection with Stake and Ward Committees, will use their facilities in placing children in the homes of 11,000 Latter-day Saints in Southern Alberta, Canada. The Government Organisations in Montreal are aware of our arrangements and will direct the children upon their arrival. Arrangements in U.S.A. are being made.

**The American Committee for the Evacuation of Children (in London),** by arrangement with the British Mission Presidency of the Church, will undertake to:—

Obtain Passports; Canadian Permits or American Vises; attend to medical examination of children; provide shipping accommodation and escorts and generally attend to the landing of children either at Montreal or New York.

The cost of transportation and all services is £24 per head. Payment can be arranged as follows: £3:10:0 now and the balance spread over two years, by arrangement with the American Committee.

We have reserved shipping accommodation for 100 children to sail within 10 to 20 days.

If you wish to take advantage of this arrangement, please send particulars without delay to "Seavacuation, British Mission Office, 149 Nightingale Lane, London, S.W.12.

For the British Mission Presidency,
ANDRE K. ANASTASIOU,
Acting Mission President.

## WHY DOESN'T GOD INTERVENE ?

(Continued from page 612)

seeking to live in harmony with His established Gospel, which is the way to peace. The Lord has revealed again in these latter days the charge to His followers to—"Renounce war, and proclaim peace." To endeavour in every proper way, through example and influence, to promote peace everywhere, that the way may be prepared so that "nations shall not lift up the sword against nations" but be prepared for the coming of the reign of the Lord, that peace and good will toward men shall prevail everywhere. This, we are confident, will eventually occur.

# The Word Of Wisdom

## A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXVI.—ALCOHOL (continued)

**ALCOHOL and Society.** The behaviour of any drunken person is sufficient to show that alcohol leads a person to forget or ignore the usual standards of conduct. The moral sense is blurred by even a small amount of alcohol. Tipplers are not exempt. This is said with due deference to the host of good people who are users of alcoholic beverages, and whose high characters and accomplishments are maintained in spite of this habit.

Certain types of criminals are nearly always drinkers. The United States Department of Justice estimates that 80 per cent. of the factors making gaols and similar institutions necessary are due to the use of alcohol; that 75 per cent. of the causes leading to cruelty to children result from the use of alcohol. The disordered brain, following the use of alcohol, seldom acts properly. Crimes and misdemeanours result from the use of alcohol. This is not unexpected. When the higher, controlling faculties are benumbed, the lower faculties assume the power of directing the acts of man.

Poverty is another fruit of alcoholism. Much of our pauperism may be traced directly to alcohol; more of our child destitution may be followed to the same source. The liquor habit dulls all human emotions. Degradation, disgrace, misery and death are results of the use of alcohol. Even one drink gives effects that point to the evils of intemperance.

A vast number of automobile and other accidents, shooting scrapes and rioting, are found associated with the use of alcohol. In the interests of public safety in this automobile age only abstainers from alcoholic liquors should be allowed to use the public highways.

Sexual immorality usually accompanies alcoholism. The dimming of the moral sense weakens the character of the individual. Soon the defences that educations and religion have built up are broken down. Acts of immorality are committed which at the beginning seemed intolerable. Alcohol causes moral as well as physical disease. Alcoholism is a menace to society.

**The Indictment Against Alcohol.** The evidence against alcohol in any form as a beverage is overwhelming. One needs only examine the voluminous literature on the subject to become convinced of the truth of this statement. Let the indictment be summarized.

Alcohol is a poison which injures body and mind, the degree of injury depending upon the amount used. Its use causes poverty, since money that should be spent for food, clothing, shelter and recreation is paid out for this harmful beverage. Alcohol also dulls the moral senses, for a person ever so little

under the influence of alcohol, is no longer his natural self, but irresponsible, inexact, careless, often cruel. The unhappy after effects of alcohol increase the desire for the forgetfulness induced by more alcohol. Thus the habit grows, and becomes the master of the man. In the wake of alcohol are poverty and sorrow, misery and ruin, disease and death.

Almost the worst indictment against alcohol is that those who do not drink are injured through its use by others. The workman spends his week's earnings on drink and leaves his wife and children to starve. The drunkard loses his job and drags his children down to woe of body and soul. In the presence of alcohol as a beverage, the finer instincts of man vanish, the atmosphere becomes tainted, the finer human impulses stifled. There is no denial of these charges and a hundred others.

The consumption of alcohol has been a monstrous evil throughout the ages and the human misery caused thereby is beyond computation. Its use among intelligent people rests upon two counts: Weakness of the will in the face of the tempting but ugly desire for alcohol; and the lustful greed for money by those who make and sell the poison.

The defender of the alcohol habit declares that he is a moderate user of alcohol, therefore the indictment does not fit him. That is but subterfuge, a vain excuse. It is the moderate drinker who often becomes the immoderate user, and it has been amply demonstrated that small doses of alcohol affect the drinker unfavourably, both temporarily and permanently.

The claim is sometimes made by those who should know better that the use of alcohol does not shorten life. The drinker will point to the drinker who has attained a high age. He is the exception and the argument is unsound. Judgment must be formed from the behaviour of a group. The use of alcohol is not the only factor that tends to lengthen or shorten life. From statistics compiled by insurance companies and others it is safe to say that abstinence from alcoholic liquors tends to lengthen out the span of life; and what is of almost greater consequence, to increase health and the joy of living. The fact remains that for one drinker there are many abstainers who reach old age. The one drunkard who lives a long life is uncommon and therefore obtains publicity. Insurance companies with financial interests involved hold moderate as well as heavy alcohol users as poorer risks than those who abstain from the beverage. The user of alcohol must therefore pay more for his insurance. Insurance statistics show that the death rate increases steadily with the degree of alcoholic intemperance.

**What to Do?** Education is the first and perhaps the last step in the fight against alcohol. If the dangers of alcohol were impressed upon the minds of the public as are the rules of arithmetic, alcoholic beverages would lose their present standing.

It is very probable that if temperance education in schools,

churches and all welfare organizations had accompanied the American prohibition experiment, the vicious, unrelenting propaganda by those interested in making money from alcoholic drinks would not have succeeded in defeating the prohibition amendment.

Alcohol is a poor pick-me-up compared to other, harmless drinks. The story is told that F. W. Kræmer, the famous English film director, while directing the play "Tin Gods," in the midst of a long, trying work period, called to a new property man to get him some "dynamite." Half an hour later the man returned with the report that dynamite was not to be had, even at the arsenal! What Mr. Kræmer really wanted as a drink was a special non-alcoholic pick-me-up, which had been found to be so successful in "toning up" the tired actors that it had been nick-named "dynamite." It was a glass of milk into which two eggs and the juice of an orange were beaten! Alcohol is a poor and injurious tonic; there are others, better and harmless.

**Wine for the Sacrament.** The Word of Wisdom provides that wine used for the Sacrament, should be "pure wine of the grape of the vine, of your own make." This statement is understood to mean new or unfermented grape juice, since the Word of Wisdom declares unequivocally against the internal use of alcohol in any form.

This interpretation is reinforced by the fact that under divine command, water was early in the history of the Church substituted for wine, for sacramental purposes. The revelation reads:

"For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."

Water is always used by the Church in partaking of the sacrament.

Reference is often made to the supposed use of wine by the Saviour at the last supper. It is well known, however, that the words "the fruit of the vine" have been translated as "wine." It is equally well known that in the Old Testament, three different words are translated "wine," two of which, used most commonly, refer clearly to unfermented grape juice. In the New Testament two Greek words, not necessarily representing fermented grape juice, are translated "wine." Intoxicating wine was not a common beverage among ancient Israel.

**The Word of Wisdom Confirmed.** Certain it is that the prohibition in the Word of Wisdom against the use of alcohol as a beverage is in full concord with the best knowledge of the day. The direct statement of the Word of Wisdom implying that alcohol is not good for man must be looked upon, in consideration of the knowledge of Joseph Smith's day, as an evidence of divine inspiration.

(To be continued)

# Welsh District Conference

THE Conference of the Welsh District convened in three sessions, the first commencing at 12 noon on Sunday, 18th August, at which many Saints bore their testimonies.

The second session commenced at 2.30 p.m. and was conducted by District President Richard C. Thomas, who presented the names of the General Authorities of the Church and the Mission Officers for the sustaining vote of the assembly. The conference theme, "The Second Coming of Christ," was introduced and developed by President Haydn Forward of the Varteg Branch, who was followed by President Walter Pulman of the Merthyr Tydfil Branch and Brother Christopher W. Roberts, District Genealogical Supervisor, both enlarging upon the theme. Acting Mission President Andre K. Anastasiou was the concluding speaker of the session. He enumerated the consequences of disobedience to the Covenants we made at the waters of baptism.

There were forty people present.

Following this session President Anastasiou met with the Priesthood and counselled the brethren to try to realise the responsibility that they had taken upon themselves when they accepted the Priesthood.

The evening session commenced at 5.45 p.m. and was conducted by President Richard C. Thomas, who spoke first, dwelling upon the theme. He was followed by President Anastasiou, who occupied the rest of the time developing the theme extensively and, in conclusion, exhorting all present to live the commandments of the Lord and to try to realise that each one of them had a mission to perform on earth.

The President met with the Relief Society sisters of the Welsh District after this session and discussed certain points in connection with their work, giving them valuable counsel and advice.

There were fifty people present at the evening session. Everyone throughout the day enjoyed the conference proceedings and a splendid spirit was manifest in all meetings.

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# Hull District Conference Scheduled.

THE Conference of the Hull District will be held in the Hull Branch Chapel, Wellington Lane, Hull, on Sunday, September 1st. Sessions will be at 11 a.m., 2.30 and 5.30 p.m. Mission Authorities will be in attendance.

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## DEATH

WILD—The funeral of Mr. James Wild, husband of Sister Margaret Wild of the Eastwood Branch, took place at Eastwood Cemetery on August 10th. Branch President Geo. S. Allen conducted the service at which Brother Geo. Winfield spoke. Members of the Priesthood acted as bearers and Brother Samuel Pears dedicated the grave.

# *From the Mission Field*

RELEASES

Elder Reginald R. Brown was honourably released from a six months' Mission on August 19th. He has laboured in the Mission Office as secretary to President Anastasiou and in the "Millennial Star" Office in the Circulation Dept.

Elder George Pitts was honourably released from part-time Missionary work on August 21st. The majority of his time has been spent in the London District and latterly he was in the Leeds District. He is now serving in H.M. Forces.

ASSIGNMENTS

Sisters Violet Thomas and Gwendoline Farmer of the Birmingham District, Lady Missionaries, were appointed to labour in the Sheffield District on August 5th.

Sisters Ethel Scott and Isabella MacDonald of the Scottish District were set apart as Missionaries on August 3rd and assigned to labour in the Scottish District.

Sister Winifred Osborne of the St. Albans Branch. London District, was set apart as a Missionary on August 12th and will labour in the Mission Office.

TRANSFER

Elder Melvin W. Dunn was transferred from the Mission Office to the "Millennial Star" Office on Friday, August 16th, where he will take charge of the Mission Bookstore.

DOINGS IN THE DISTRICTS

*Nottingham*

A very creditable and inspiring programme was given by the Leicester Bee-Hive group in connection with the Bee-Hive Silver Jubilee Celebrations on Sunday, July 7th. It was conducted by Sister Elsie Pole.

As part of the Jubilee Celebrations, a Fun-Fair and Social was held on Saturday, July 20th. It was well attended and everyone enjoyed participation in games and contests.

President George E. Gent conducted a baptismal service held at the Vestry Street Baths on Saturday, August 10th. Jean Margaret Parker was baptised by Elder Albert H. Willmott and was confirmed by Elder G. A. Winfield. President Gent and Brother Winfield also spoke at the service.

The Leicester Branch held a Sunday School outing at Woodhouse Eves in the Charnwood Forest, and a most enjoyable afternoon was spent. Members of the Loughborough Branch also attended.

*Norwich*

On Sunday, August 4th, Peter Henry Haig Simpson was baptised by Brother Hector John Simpson and confirmed by Brother Albert A. Cole. Branch President Alfred Woodhouse conducted the service.

*Scottish*

The Edinburgh Branch Relief Society held a social under the direction of Sister Paterson and counsellors on August 7th. President Anastasiou was the guest of honour. The proceeds will go to buy wool for making comforts for members and friends serving in H.M. Forces, and to the Relief Society Charity Funds. 33 members and friends were present.

*London*

Elder James P. Hill gave a Lantern Lecture at the International Friendship League, Croydon, on Thursday, August 15th. It was entitled "Before Columbus," and excited great interest among the audience, who asked many questions on the Book of Mormon.

★

**. . . AND FINALLY A LITTLE HUMOUR**

Brother Jones was a steady Church-goer and enjoyed good sermons, but he objected to speakers who could scarcely be heard. On a certain occasion when he was asked to offer prayer, he closed with this supplication:

"And now, if it pleases Thee, strengthen the lungs of our beloved brethren, so that when they speak for our edification and instruction, it may be heard beyond the third row, even down to the doors of the chapel, that all may be benefitted."

It is said that Brother Jones' prayer was answered.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

*Aberdeen:*
Corn Exchange.
5, Hadden Street.

*Accrington:*
*L. D. S. Hall,
Over 9, Church St.

*Airdrie:*
†L. D. S. Hall,
40, Hallcraig Street.

*Barnsley:*
Arcade Buildings.

*Batley:*
*L. D. S. Hall,
Well Lane.

*Belfast:*
†Arcade Buildings,
122, Upper North St.

*Birmingham:*
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

*Blackburn:*
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

*Bradford:*
L. D. S. Chapel,
Woodlands Street,
Off City Road.

*Brighton:*
50a, Compton Ave.

*Bristol:*
L. D. S. Hall, Zion Rd.,
off Clarence Road.

*Burnley:*
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

*Bury:*
L. D. S. Chapel.
15, Broad Street,

*Carlisle:*
L. D. S. Hall,
Scotch Street.

*Cheltenham-Stroud:*
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

*Clayton:*
*Central Hall.

*Derby:*
Unity Hall.

*Doncaster:*
*L. D. S. Hall,
Trafford Street.

*Dublin:*
†L. D. S. Hall,
8. Merrion Row.

*Eastwood:*
Library, Church St.

*Edinburgh:*
Ruskin House,
15, Windsor Street.

*Gainsborough:*
L. D. S. Hall,
4s. Silver Street.

*Gateshead:*
Westfield Hall,
Westfield Terrace.

*Glasgow:*
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

*Gravesend:*
1, Peacock Street.

*Grimsby:*
Thrift Hall,
Pasture Street.

*Guisborough:*
L.D.S. Hall,
Back of 13 Church St.

*Halifax:*
*L. D. S. Hall,
35, Brinton Terrace.
Off Hansen Lane.

*Hucknall:*
*Byron Buildings.

*Hull:*
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

*Hyde:*
L. D. S. Hall,
29, Beeley Street.

*Kidderminster:*
L. D. S. Chapel,
Park Street.

*Leeds:*
*L. D. S. Hall,
5, King Charles St.

*Leicester:*
All Saints' Open,
Great Central Street.

*Letchworth:*
Vasanta Hall,
Gernon Walk.

*Liverpool:*
L. D. S. Chapel,
301, Edge Lane

*London:*
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

*Loughborough:*
Adult School.

*Lowestoft:*
L. D. S. Hall,
20, Clapham Road.

*Luton:*
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

*Mansfield:*
39a, Albert Street.

*Manchester:*
L. D. S. Hall,
88, Clarendon Road.
C. on M.

*Merthyr Tydfil:*
L. D. S. Chapel,
Penyard Road.

*Middlesbrough:*
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

*Nelson:*
*L. D. S. Hall,
10, Hibson Road.

*Northampton:*
*L. D. S. Chapel,
89, St. Michael's Road.

*Nottingham:*
L. D. S. Hall,
8, Southwell Road.

*Norwich:*
L. D. S. Chapel,
60, Park Lane.

*Nuneaton:*
Masonic Hall,
Newdegate Street.

*Oldham:*
L. D. S. Hall,
Neville Street.

*Plymouth:*
L. D. S. Hall,
114, Tavistock Road,
Park Street.

*Pontllanfraith:*
Enquire:
81, Brynteg Street

*Preston, Lancs:*
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

*Rawmarsh:*
L. D. S. Hall,
Main Street.

*Rochdale:*
L. D. S. Chapel,
Lower Sheriff St.

*Sheffield:*
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

*Shildon:*
*L. D. S. Hall,
100, Main Street.

*South Shields:*
L.D.S. Hall,
36, Fowler Street.

*Staffordshire:*
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

*St. Albans:*
49, Spencer Street.

*Sunderland:*
L. D. S. Chapel,
18, Tunstall Road.

*Varteg:*
Memorial Hall.

*West Hartlepool.*
L D. S. Chapel,
7, Osborne Road.

*Wigan:*
*L. and Y. Station.

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